

A
Word to the Army,
Touching *9th of June 1654*
Their SIN and DUTIE:

If it may bee, to convince them of the
Greatness of the one, and their Defectiveness
in the other; With a word of Advice in the Conclusion,
humbly tendred to them, in order to their Recovery
to that Path of Unfeigned Repentance.

By *William Allen* late Adjutant General to the Army in Ireland, an unfeigned
seeker of their souls welfare, being under great fears and thoughts
of heart for them.

Cry aloud, lift up thy voice like a trumpet, and shew my people their transgressions,
and the house of Jacob their sins. *Ila. 58.*

Yet they seek mee daily, and delight to know my waies, as a Nation that did righte-
ousness, and forsook not the Ordinances of their God, they ask of mee the Or-
dinances of Justice, they take delight in approaching to God. wherefore have wee
fasted, say they, and thou seest not? wherefore have wee afflicted our souls, and
thou takest no knowledge? Behold, in the day of your fast you finde pleasure, and
exact all your labours; behold you fast for strife and debate, and to smite with the
fist of wickednes, you shall not fast as you do this day, to make your voice to be
heard on high.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo
the heavy burdens, and to let the oppressed go free, and that you break every
yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that
are cast out, to thy house, when thou seest the naked, that thou cover him, and that
thou hide not thy self from thy own flesh?

Then shall thy light break forth as the morning, and thy health shall spring forth speedi-
ly, and thy righteousness shall go before thee, and the glory of the Lord shall bee
thy reuerward.

Wherefore the Lord said, For as much as this people draw neer mee with their
mouth, and with their lips do honour mee, but have removed their heart far from
mee, and their fear towards mee is taught by the precepts of men; therefore be-
hold I will proceed to do a marvelous work amongst this people, even a marve-
lous work and wonder, for the wisdom of their wise men shall perish, and the
understanding of their prudent men shall bee hid, *Ila. 28.*

The wise men are ashamed, they are dismayed and taken, Lo, they have rejected the
word of the Lord, and what wisdom is in them? *Ier. 9. 9.*

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A
Word to the **A R M Y**, touching
 their Sin, and Duty, if it may be, to con-
 vince them of the greatnes of the one, and
 their defectiveness in the other.



Should not delight in this day of *Publick Calamity* come upon you, to bee *uncovering your nakedness*, did I not judge it a duty in order to lead you to the *true covering*, and out of all *false ones*, which in vain you *hide under*, in your *defiled state*, rendring your selves by so doing but the *more naked* in the sight of God and men, giving enemies more occasion to rejoyce at you, and encourage themselves in an evil matter against you, saying, *They offend not*, because you not onely *have*, but *still do sin* against the Lord, the habitation of Justice, and hope of your Fathers, though they that say so, it may bee too truly, shall not go unpunisht in the end.

I beseech you therefore give mee leave, in the bowels of love and meekness, a little to treat with you, as an Army under these distinct considerations, of *chief Commanders*, and *commanded*; for so I shall speak to you, both as to your sin, and duty.

And first to you *Commanders*, you have been *concerned* of late years in very *eminent Transactions* in Publick Affairs in these Nations; have *pretended* to a very *great knowledge*, and *strict observation* of the Lord, and his *goings*, and *doings*, in the midst of us, with what hee yet *intended* to *do further* in the latter daies; and by comparing his works with his word, have often said, you judge his design to *bee the exaltation of his Son*, the Lord *Iesus*, and his *interest in these Nations*, and *removing out of the way what ever hin-*

dered his going on with this work: As also you observed his *Motions* herein to bee *gradual*, causing his work *small* in the beginnings, to go and grow *higher* and *higher* by degrees, and more *refined* as it grew, and so have *Instruments* been hee hath made use of, and when they have not had spirits *growing up* in light, life, and refinedness, with the work, by many strange providences have been some on one account, some upon another, *laid aside*; yea some of them beginning but a little to *slack* their pace, and *draw back*, have not stayed in that *retrograde motion*, till they have *joynd* with the most *avowed enemies* to the *Blessed Cause* at first they were engaged in, so *dangerous* a thing is *drawing back*.

And while you were thus *rightly observing* the works and word of the Lord, and helpt to follow it accordingly, being *little* in your own eyes, and going out in a *spirit of trembling*, you *exalted* your selves in *Israel*, went on and prospered; *God was with you*, and the *shout of a King amongst you*, enemies *fear'd*, *fled*, and *fell* before you, and your most difficult waies and works were made *plain*, and *easy*; and though you walkt in *un trodden-paths*, you were carried on *safely*; enemies *envying*, yet *dreading* you; friends *rejoycing*, and *blesing* God for you, and you from him in his name; and though it must bee remembered to the praise of the Lord, and due abatement of Instruments, you sometimes *walkt as men*, especially when you *lean'd to your own understandings*, and did not *trust in the Lord*, as before; Particularly in 47, in your *tamperings with the King*, and his interest, which lead into *those Labyrinths* (as you may well remember) in 48. out of which, nothing but the wisdom of the Lord directing to seeking him, and consulting your duty according to his word could extricate you, as was eminently experienc'd in that not to bee forgotten meeting at *Winfor* 48. see the memorial of it; and how the Lord lead that year, yea several years after even to *Worcester* fight, by a gracious guiding presence of his, you cannot but remember that were wise observers of the operations of his hand: and after that fight, when you were returned in safety, you then also *seemed* to have upon your hearts, a *great sense of your duty*, in prosecuting the work of the Lord you had been employed in, but found as you judg'd the Parliament unwilling to go so fast, or rather hindring and obstructing you in the speed you were intended to make, upon

upon which, some contests arose between you and them in that point, and you come to see as you say, a necessity of dissolving them, as men not spirited for the further work of the Lord in that day; how clear and true the demonstration of this necessity was, I take not upon mee to judge, since you so lately (how truly I dare not determine neither) call in question your action aforesaid, and call them to sit again, saying, *The work had not prospered since their dissolution*, which might bee too true, yet the Cause might rather bee that *greater unfittedness* found in you that followed them, who walkt in *more polluted paths*, in which the work of the Lord could not prosper; and this seems to mee rather to bee the mind of the Lord, especially when I consider the work that Parliament, after you had called them, and they sat again, were employed about, and upon the matter, onely prospered in, *viz.* judging those more gross turnings aside from the Lord and his work, that they found amongst you in the Army, which when they have in some measure judged, as men not designed to, nor delighted in by the Lord to bee used much further, they do by strange providential proceedings amongst them, pervert themselves, and in the doing that, also well-nigh hazard putting a period to the peace of these Nations.

But you having dissolved them, as aforesaid the first time, a little Assembly of men is called, not in the way, nor after the manner of the Nations, but upon a more select and avowed account of men fearing God, though I doubt in their choice, the wisdom of man was too much exercised; but being come together, though they had their weaknesses as men, not to bee pleaded for, or owned, they seem more effectually to prosecute the true ends of Government, *viz.* *discouraging the bad, countenancing the good, attempting to break and remove oppressive yokes, and to assert the liberty of the poor people of the Lord, as well as others, on all accounts*, than any before, or since, that I have observed. But these mercies being too great for so ungrateful, and so unworthy a people as this Nation; together with the Instruments weakness and inability to bring them forth in that glory and beauty, as God will have his works brought forth in their season; as also the great Artifice used by the Devil, and Instruments amongst themselves, who acted *Tobiah and Sanballat's* part, when they could not by

opposing the work openly so effectually hinder it, come in and pretend, as they of old, to build with them, and thereby cause the work to cease, and render both it and the most forward workmen a scorn and reproach amongst the Heathens; these also are suddenly (on what grounds, in what manner, and for what ends becomes the Army to consider) dissolved; and the names of many of them, whose memorial in ages to come shall bee *blest*, were *cast out as evil for R ghteousness sake*, and marks † of *Ignominy* and *Reproach* put upon them before all the Nation by some of your selves or adherents, that knew what would gratifie you, and pursued that path accordingly, as your weekly Pamphleter *Needham*, whose tongue is no slander, used, (and still uses frequently for your service) to do at that day; and you made it much your business to be raking into, and laying open, *Cham*-like, the infirmities and nakedness of your brethren, contrary to that counsel, or rather reproof given in a like case in *Obadiah*, from 10, to the 15. compared with 8, and 9 *verses*, being a glass in which you may see your selves and actions; I desire you will look into with trembling. *For thy violence against thy Brother Jacob, shame shall cover thee, and thou shalt bee cut off for ever. In the day that THOU STOODEST ON THE OTHER SIDE*, in the day that the stranger carried away captive his forces, and forreigners entred into his Gates, and cast lots upon Jerusalem, *EVEN THOU WAST AS ONE OF THEM*, but thou shouldest not have looked on the day of thy Brother, neither shouldest thou have rejoiced over the children of Judah in the day of their destruction: neither shouldest thou have *SPOKEN PROUDLY IN THE DAY OF DISTRESSE*. Thou shouldest not have entred into the gate of my people, in the day of their calamity, yea thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity, neither shouldest thou have stood in the cross way, to cut off those that did escape, neither shouldest thou have delivered up those of his that did remain in the day of his distress. For the day of the Lord is neer upon all the Heathen; as thou hast done, it shall bee done unto thee, thy reward shall be set upon thine own head, Vers. 8. Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the Mount of Esau? Vers. 9. And thy mighty men. O Teman, shall

shall bee dismayd, to the end that every one of the Mount of Esau may bee cut off by slaughter.

Your next step you take as a fruit, I fear of your former, was falling back again into the *old exploded way of the Nation*; having too neer a similitude (though a far worse ground) to their action, *1 Sam. 8. 5, 7.* You having now departed from that more pure path you were eminently lead to, and blest in while you pursued the ends of Righteousness, as you acknowledge; the consent of the good people in the three Nations, Navies, Armies, Churches flow in to you, and in hopes of what would bee brought out by you, rise up as one man, and call you blessed: But a *King you must have*, as the Nations, in nature, though not in name; who also is made, I believe, in judgement, beyond his own and your intention, too much like him described, in *1 Sam.* from the *11th.* to the end; but you (as they) will have him in that posture, and neer that *port of King and Courtiers* formerly, which being so annex to this neer similitude, rises with it in all its *Pompal formalities*, as a Ghost out of its grave, to bee once more adored by a company of *dying declining Christians*, and by this means is the hearts and hopes of the prophane Cavileer, and neutal spirit, and their adherents encouraged, and the spirit of the most sincere through the three Nations (except such as could say a confederacy) bowed down and dejected: *A Government framed, none knew by whom, and imposed by you the chief Officers*, and your adherents, on the three Nations, Navies, and Armies, without their consent, unless fraudulently, and unfairly gotten: *Addresses made and sent down* to bee signed by the Army, nor time given for due consideration or consultation in a case of that kinde; or if some did consider and expresse their dissatisfaction, they were presently either thrown out of their places, or else looked on as persons not fit to bee trusted in them; And I beseech you consider, was not this an evil, an high aggravated evil? considering its circumstances against that positive Rule, *Luk. 6. 39.* *And as you would that men should do to you, do yee also to them likewise;* It also laies you under, like guilt to that, charged *1 Cor. 6. 8.* *Nay, you do wrong, and defraud, and that your Brethren;* As also against that Rule, *1 Thes. 4. 6.* *That no man go beyond, or defraud his Brother in any matter.* To all which add the cryes, calls, tears, and beseechings of some

some from all parts to you, to ponder your paths, warning you in the Name of the Lord, of the danger of your way, that it was displeasing to the Lord, gratifying to enemies, and grievous to the hearts of his most sincere ones in the three Nations, and yet *you would not hear*; no, though the Lord also every morning brought his judgement to light, yet you were as the *unjust, that knew no shame*; but you *sleight* those that bore witness for the Lord against you, and *contemned* the witness they bore, saying of and to some of them, they would have been quiet, had they been uppermost, and the cause of their dissatisfaction, was onely because they were not so, which your own consciences could tell you was notoriously false; but at last you proceed to *imprison* some, *banish* others into remote Islands, *snatching* and keeping others *from their precious Relations*, to what prejudice to some of them is not desired to bee further remembered, and with all *art and industry*, by frowns, favours, profits, airy honours, indeavour to *debauch* others from their former profest principles and practices, of more integrity to God and their Country, and what *woful work* you have helped to make of this kind in City, Country, Churches, by your *King-craft*, and worse than *Bishop-like trappings*, there is sad cause to remember; and I should speak more, had not the Lord spoke so much; but surely *you did not onely sin*, but *made Israel to sin*; fulfilling that sad word, *Isa. 9. 16. For the leaders of the people cause them to erre, and they that are lead of them are destroyed*; and hereby you *pave a way*, as it were, to the *Lords anger*, which discovered it self at home and abroad, at Sea and at Land, amongst your Councils and Forces, inso much as hee who you had set up as your Protector in name, was never less truly so to you, these Nations, nor himself, than hee was after you had so unduly exalted him, and clothed him with those vain empty names and titles you had given him.

But you *go on*, as persons *engaged*, and indeavour to *engage others*, as fast as you can, in the *same snares* with your selves, which the places you were in gave you great advantage to do, being chiefeest Officers, Councillors, yea of the closest Caball some of you, and others of you more subordinate, were ready to receive impressions from the rest, and communicate accordingly to those under their charge; by means of which, many, if not most of those

filthy

filthy, flattering, hypocritical Addresses, were framed, and little less than imposed on Regiments under their commands, and made as traps and snares frequently to catch and weed out such as could not run to the same excess with you, without asking a question for conscience sake, whereby many poor souls for fear of losing their places, profits, favours, &c. contrary to their consciences, bowed down to these abominations, and engaged with you (though falsely) to live and dye with that poor person that was then up, against all opposers, forgetting the Lord whom you in those paths were opposing, and provoking him to his face; thereby to oppose you, by taking away your Protector from amongst you, as hee saw good, which stroke, with the manner of it (in several respects not thought fit to mention) taking him away on that remarkable day, the third of September, made famous formerly by the Lords eminent owning him and the Army under his command, in two signal Victories obtained against the enemies of the Lord, when hee fought his battles on his name and peoples behalf, and hee is now like Aaron of old, unclothed and stript of that honour formerly put upon him, not wisely improved by him to the service of the Lord that gave it; Ah, this stroke spake much to wise observers, yea very much to you that survived to look well to your next steps, but alas, God speaks once, yea twice, but man regards not, you still hold fast deceit, and refuse to return, and wax worse and worse deceiving, and being deceived; who could have thought that you, who were used to say Gods work grew more refined, and so must Instruments, that should bee used and prosper in it: that you should bee the Instruments to advance another poor man to his, your own, these Nations hurt, Gods dishonour, and the dis-service of that blessed cause of God (by this and such like means now become a by-word, and a reproach amongst the Heathen) that you knew was sufficiently destitute of the Character aforesaid? but this you do; and the better to cover your evil herein, you cloathe him with those Epithites you did, giving occasion thereby to the poor fawning Sycophant-like spirited people in the Nation to strive in sin to out-strip you, giving those very Epithites, some of them, to him, that were due to God onely, viz. the man of Gods right hand, whom hee had

made strong for himself, with others too much like it; and this person, not to mention his merit or right, is advanced by you to a place of the chiefest rule and dignity in the head of three Nations; without the fair or free consent of them, the Armies or Navies; how right this was in the sight of God or men, judge yee.

But you proceed in your fraudulent practices, as formerly, to gain consent, where it is not given, and are helpt herein, by some of the poor Prophets of the Land, who now (as of old) lead the Van in this day of Degeneracy, *strengthening the hands of the wicked*, as well as *saddening the hearts of the righteous*, according to Ezek. 13. so that none returns from his wickedness; and that they may *strengthen themselves and you in this carnal confederacy*, present you with the names of an hundred Churches in the lump, that so you may not at all suspect your way, having such a number of those who have profest to have given up their names to Christ, to approve of you therein, and as it were bless you in the name of the Lord; and thus you wrap it up, fulfilling that word, Jer. 5. 30, 31. *A wonderful and horrible thing is committed in the Land, the Prophets prophesie falsely, and the Priests bear rule by their means, and my people love to have it so, and what will yee do in the end thereof?* And hereby you bring your selves by such actions within the verge of that judgement, written in Prov. 24. 24. *Hee that saith to the WICKED, thou art RIGHTEOUS, him shall the people CURSE, NATIONS SHALL ABHOR HIM.* I should speak much more here, but that I desire rather to bee silent, the person concerned being gone off the stage, and I with may keep off, lest a worse thing befall him, and many learn by such sudden castings down, as well as liftings up, to know that *the Lord rules in the Kingdomes of this world, giving them to whom hee pleases*; and whoever walks in pride, hee is able to abase, and may so know him, as more to know himself, and learn the fear of the Lord, that teaches to depart from all iniquity.

And having spoken thus to you *Commanders*, lest the inferior rank of men of all sorts in the Army, should think themselves innocent, by beholding you so guilty, give mee leave to add a word to such.

And

And first I desire you will remember that you have *your share of sin* in these things, having been the *leggs and hands* by which these *mischiefs* aforesaid have been acted; some of you having *actually* seised the poor Saints of the Lord, haling to prisons, and keeping them there, or at least, *saying, a confederacy* with those that did so, or not bearing a *faithful witness*, as became you against it, standing most of you under the influence of *sinful engagements*, ready bent to fulfil the pleasure of your Rulers more fully in that point, contrary to light, and much strugglings in your own consciences against such things, the Lord grant you *repentance and pardon* for it, and to beware of any such *engagements* that shall be tendered to you in future, (and oh that you had a *little more considered* that lately tendered to you, and signed by you, about the *conduct of the Army*, which I fear will prove a *sore snare*) and though it will bee said for you in the case aforesaid, that you were under *many temptations*, viz. *fears of frowns*, and *loss of favours*, as also that *little money due to you for your Arrears*, if you had born your witness, or quit your station; all which indeed might have been your *portion*, in discharge of your duty, yet you not venturing to run such a hazard for the Lord, how have you fallen! below the spirits of Christians, of English men, of an Army not mercenary, yea of *Romans*, though Heathens, who valued their *Country*, and the *Common Rights* of it, at a *higher rate*; and by your *sin*, without *repentance*, are also under that woe denounced, in *Isa. 31. 2.* *Yet hee also is wise, and will bring evil, and will not call back his word, but will arise against the house of evil doers, and against the HELP of them that work iniquity*; and you have *sinned* also against that Rule, *Isa. 8. 13.* *Say not a confederacy to all them to whom these people shall say a confederacy, neither fear ye their fear, nor bee afraid, but sanctifie the Lord of Hosts himself, and let him bee your fear, and let him bee your dread*; and let mee beseech you so to ponder the paths of your feet, as to *repent* of what is past, and to *take heed* in time to come, that you follow no leader, nor leaders in any way, how plausible soever, that you have not well-grounded assurance, is warranted by the word, which while you observe as your Rule, will bee an honour to the Lord, and you, while you live, and peace of conscience

science to you, when you come to dye, when all else you do, not concurrent herewith, will leave you under sorrow, shame, and a blot that will not bee wiped away.

In the next place I desire to consider the *best pleas* I have met with by any of the Army in their own vindication; as first, they say *all Governments are lawful*, and so that by a Protector, and therefore that was not *their sin*.

Answer, How far a Government by a *King* or *Protector* is in its own nature *lawful*, or *unlawful*, I shall not here dispute, but it satisfies mee that the introducing both the one and the other, hath been *declared Treason by a Law of the Land*, that wee have as much reason to reverence and adhere to (considering the reasons upon which it is grounded) as most *Laws extant*; to which let mee also add, the *full concurrence* of the Army therewith, with their *express abhorrence* of the contrary, stated by the Army, sometimes upon transcendent grounds, to a *Law of the Land*, as is to bee seen in their *Muscellborough* declaration in the year 50. all which considered, together with what *God hath spoken* since in opposition to such a practice, makes it very neer of kin to a thing *unlawful* at least for this Army to bring in such a Government.

But secondly, It is said that these Governments were not of *choice*, but of *necessity*.

Answer, So you say, but how or to whom that *necessity* appears beside your selves, is a question; when you are willing to *submit* this point to the *judgement* of more unbiassed persons, I hope you will bee heard, and till then, not expect to bee beleaved.

But thirdly, you say your *aims* and *ends* were good.

Answer, What your *ends* were, the Lord *knows*, and will ere long let you and us *know better*; but *good ends* for the most part make but *bad* and *unwarrantable Rules* to act by; and so far as men may *rationaly guess* at your *ends*, by your *means* you use towards them, they were not like to bee *very good*; and of this you wanted not *warnings* from all parts, but you would not then hear.

Again, though you in the *first part* you acted under a *single person* might have something of a colour of *good ends* in what you did,

did, yet sure you had *none such* for your *second part* under your *second single person*; or if you shall yet say, you did judge that also a *likely way* and *means* to those *good ends*, will not all rational men in these three Nations rise up at once and conclude you as a company of the *most unfit men* in England to judge in cases of like kinde in future, who are subject to such *gross mistakes*, wherein our lives, liberties and estates are concerned? and how would the *sense* of your *miscarriage formerly*, if it were right upon you, make you dread *like paths*, which you now notwithstanding, as *fearlessly* as ever are running towards.

But fourthly, You say you *have repented*, and endeavour to evince it by, First, your *dissolving* that Parliament called by *Richard Cromwell*. Secondly, In *throwing down* him.

Answer; Whether those actions had *more of sin or repentance in them*, your preingagements considered, remains a question with some, though out of question with others, especially as to you *chief Commanders*; and to the *latter* of them, whether you were herein *so guilty*, as you would now *bee thought* to bee, let the *Arguments used* by some of you to him, at that time, pleading your *necessity* from others, more than *willingness* in your selves to that work, speak; though I beleeve indeed you were minded to *attempt* somewhat of *alteration* in his Counsel, as you were neerly concerned, in point of reputation, and otherwise, at that time to do; as also that you were *providentially* carried upon *those leggs* on which you went, whither some of you *would not* have gone; and therefore at that time in the *General Council* of Officers you did *plead hard* for the *single Person*, some of you; others to have but the *name*, when the *thing* it self could not bee had, and thereby manifesting your *constant good affection* to the last, losing this ground but *by inches*, rather *furiously* driven off it, than *fairly* quitting it; so that upon the whole, this looks *very unlike* a peece of *repentance* in you the *chief Officers*; but if any have a *share* more than others in *this service*, it is the *inferiour ranks* of men in the Army, who *sinned* not after the *similitude* of the *chief Officers transgression*; in setting him up, though some were *drawn*, and others *driven* by them, to sacrifice to him in those wretched addresses, when up, but were much more *willingly helpful*, and *truly joyfull*, in throwing him down.

But fifthly, You say you *acknowledged your evils* to the late Parliament, when you brought them to sit again.

Answer, You did very *generally* and *cursorily* mention *some* of your *wandings*, but how *few* of these many particulars aforementioned, with *many more* of like kinde chargeable upon you, is *observable*? and the *more so*, because when any comes to speak with you particularly, they usually meet with that common question much in use amongst that poor people in *Malachies* time, *saying, Wherein have wee done so evil?* And though demonstrations are clear now, as they were then, yet it is as hard to convince you, as it was them; and therefore that I might (if the will of the Lord were) a little help you in this main point of *Repentance*, upon the truth of which, and your being renewed, depends so much in this case; I therefore would a little treat you on this subject.

Repentance, when in truth, I take, doth consist in these following particulars, *viz.* 1 *Conviction*, 2 *Humiliation*, 3 *Confession*, And 4 *Forsaking sin confessed*, and would intreat you seriously to consider this first part, to wit, *Conviction*; and ask your souls this *single question*, which the Lord will one day ask you, *viz. Have you indeed been convinced, that you have wandred out of the way, with the causes, effects, and degrees thereof, and sinfulness of your so wandring*, with respect to some *Rule*, or *Rules* of the Law by you *transgressed* herein, and what those *Rules are*; as also what is the *nature of your sin* towards *God*, towards *Men*, towards those *without*, those *within*, those under your *charge*; as also those that have been *imprisoned*, *oppressed*, *afflicted*, *derided*, and *scorned*, by you, or some of you, for their indeavouring to be *faithful to the Lord*, and his interest in this *back-sliding day*? if you are rightly *convinced*, you will *see your sin*, in these its several aspects; for as the Spirit of the Lord *convinceth clearly*, so as no light doth like it, so it *convinceth very particularly and fully*, and usually lies the soul *convinced* under the weight of its *sin*, in its several aggravations, as it respects some *Rule* or *Rules* transgressed by it, and so renders *sin* exceeding *sinful*; Rom. 7. 23. Now, have you been *so convinced*? hath that deluge of dishonour brought upon the *Name of the Lord*, those stains, blemishes, and blasphemies brought upon that *blessed cause of God*?

God? together with that ignominy, contempt and cruelty cast upon, and exercised towards many of those poor unworthy wretches to the Lord and his work, in this day of declining, been with weight upon your hearts, yea or no? if not, sure you are yet very far from *thorow convictions*.

2 As to your *Humiliation*, that alwaies attends true conviction, and includes contrition, as *Zach. 12. 10, 11, 12. Ezek. 7. 16*. Have you been at this work, families apart, your wives apart, and each soul apart, *mourning bitterly* over your transgressions, as an Army? if so, what means those sleighty *extenuating expressions* concerning your sin, when spoken of? as also the silence of you *Leaders* (who have lead in transgression) in your daies of *seeming solemn mourning* before the Lord? you either *contenting* your selves, that some amongst you speak largely in your names, leaving you to your liberty of assent or dissent (which you may possibly think you have) in such cases, or else otherwise *discovering heart-risings* against others, using plainness amongst you, which you brook not so well; bee pleased to read *Dauids* practice in such a case, a King and Commander, not inferiour to any of you, *1 Chron. 2. 8. And David said unto God, I have sinned greatly, because I have done this thing. And vers. 17. Is it not I that commanded this people to bee numbred? Even I it is that have sinned, and done evil indeed, but as for these sheep, what have they done? let thine hand, I pray thee, O Lord my God, bee on mee, and on my Fathers house, but not on thy people, that they should bee plagued.*

3 To that of *confession*, which ought to bee particular and publick, where evils have been so, *Lev. 5. 5. And it shall bee when hee shall bee guilty in one of these things, that hee shall confess that hee hath sinned in that THING. Ezra 10. 11. Now therefore make confession unto the Lord God of your Fathers, and do his pleasure, and separate your selves from the people of the Land, and from the strange wives; then all the Congregation answered and said with a loud voice, As thou hast said, so must wee do, but the people are many, and it is a time of much rain, and wee are not able to stand without, neither is this a work of one day or two, for wee are many that have transgressed in this thing. Act. 26. 10, 11. Which thing I also did in Jerusalem, and many of the Saints did*

did I shut up in prison, having received authority from the chief Priests, and when they were put to death, I gave my voice against them, and I punished them oft in every Synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to strange Cities. Where is now this free, full, publick, particular confession of yours? James 5. 16. Confess your faults one to another, and pray one for another that you may bee healed. This is the way that God will bee glorified, by persons that have so publickly dishonoured him, as you have done in your publick actions. Ezek. 44. 10. And the Levites that went astray; When Israel went astray, which went astray away from mee after their Idols, they shall even bear their iniquities. v. 13. They shall bear their shame, and their abominations which they have committed. Take heed therefore of consulting with flesh and blood in this case; it is a hard lesson for persons in that port and degree in the world that you are in; but this is a part of that great lesson of self-denial, wherein every cross that lies in the way of duty, must bee taken up by you; for if you have sinned, you must rise out of it in the way of God, or bee ruined by it; for hee will assuredly disstrain for his glory that you will not give him.

4 As to your forsaking of sin, that must not onely bee forsaking such particular acts of sin, which its possible have forsaken you, and you are not capable of committing those individual acts again; but a departing from all of that kinde, yea of every kinde; and in this give mee leave once more to ask you; what are you doing herein? are you not again, instead of forsaking, fallen, and falling, into some of your old steps, that yet you would bee deemed to have repented of? else, why did you (not long since) come before the Lord in a very solemn day, professing you were there like a company of poor children that knew not one step of your way, to inquire of the Lord a right way, when before your coming there, you had resolved of; so, considerable a part of your way, as the conduct of your Army; and that not for that time onely, as was then your pretence (which had been somewhat more tollerable) and whether not also of that rare composition since called the Committee of safety? you may do well to consider; at least whether in any rational mans judgement,

ment, the constitution of it considered, it can bee thought to bee the product of such a *solemn daies seeking the Lord* for direction; and is not your *Army* thus fetled intended to bee influential to the *framing* your *whole fabrick* of Government now in the forge? and have not some of you already said, that if it *please not* the people it is to bee offered to, they *must bee pleased* whether they will or not, and yet *pretensions of all freedoms* to bee used towards all good people? yea, I have been told by some of you, that you intended to do nothing in your Government without *advice had with good people*, from all parts; hath that been, or is it intended? what is this other than the *very first step* that *Oliver Cromwell* took? and who seeth not that *this Army* will yet again, notwithstanding all its *mistakes* be *supream*, admit nothing *above it*, or *equal* to it in all our greatest concerns of life, liberty or estate? which must needs have this effect, to make *good men* *nauciate* it, or what is to bee done by it, as formerly; and then those that will follow for the *loaves*, and transgress for a *morsel of bread*, shall again bee admitted in their speare of suberviency, to a competent share in this *new gain'd dominion* over the lives, liberties and estates of such as cannot for conscience sake bow to such an Image, when set up; and if this bee indeed *forsaking sin*, then I understand it not; but this is your way, to which, if God will condescend to save by, you will serve him in, but not out of it, as I perceive; but know this, you must come to his waies, or bee broken by him; and deceive not your selves, I beseech you, with pretensions of doing good out of the way of it; though they may bee as *high raised* in your imagination as *Heaven*, yet if not laid in *deep humiliation* for past transgression, with *thorow abhorring* your selves in sense of them, as also *declining all paths* that lead to the like in future, they will prove but *abortive*, and like a house built upon the sand, that will assuredly fall, and great will bee the fall of it; and therefore since its most certain you *cannot prosper* in any work in your hands, till the Lord have accomplished this great work of *unfeigned repentance* upon your hearts, consider your waies, and see if the Lord hath *recovered* you to this *path* of his *good pleasure*, manifest it, and
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bleſs him for it; and if not, take heed of *pretending* to it, but rather *confeſs* your *ſin*, and give glory to the Lord, who hath ſaid, Hee will indeed bee ſanctified by all that draw neer to him, and before all the people hee will bee glorified; and truly, till you are taught to glorifie him in this way of his, that leading, guiding preſence of God, in relation to his work in your hands, will *not bee with* you, but will *certainly and viſibly depart* from you; and oh that I could ſay it were not *already departed*, as from *Saul* of old, cauſing you to *labour* in the fire for vanity, and run out of one fire into another, which is *too viſibly* your *portion* at this day; and *baſe fears of man* (for want of a Spirit of Faith, as formerly to make the Lord your fear, and your dread) are upon you, cauſing you to make *undue haſte* many times; and the ſpirit of *rage and madneſs* of the Nations, riſing againſt you, cannot bee *kept down* by the ſpirit that yet appears to act you, but it *grows and gains* viſibly, yea *runs* upon you, *teareth* and *rends* you daily; and it is onely the *Spirit of the Lord* that can *raiſe up a ſtandard* to give check to ſuch *floods*; and till this *Spirit more* appears to act you, which will firſt carry you out of your *own wiſdome, ſtrength*, and every *polluted path*, and make you as *poor children*, not in *word* onely, but in *truth*, to ſay in the Lord you have all, and not elſewhere, you are, I am perſwaded, with other poor ones that follow you, like to *wander in the wilderneſs*; and which is moſt ſad, *without a guide*, till *many*, if not *moſt* of your *carkafſes* fall there, or the Lord have *purged out* the rebels from among you; there is but *one Name* under Heaven that *Salvation* ſhall bee had from for Nations, as well as Souls, the *cloſing* with whom in his own way, as the wiſdome of the word directs to, would make you and theſe Nations alſo in their *publick affairs happy*; and the *contrary* makes them *miferable*: this is the *foundation*, other than which (what ever any poor deluded flattering Courtiers have formerly prophanely ſaid of any of the projects of mens brains) *can no man lay*, nor any Nation or Nations. with ſecurity by warrant from the word build upon; but their *buildings* will *tumble*, for hee hath ſaid, Hee *will ſhake Nations* thereby to *remove* what ever may bee *ſhaken*,
 till

till their *desire comes* to him, who shall alone bear the glory, and not man or men with him.

My poor advice is therefore to you; as ever you intend to prosper, be wise, yee Rulers, Officers and Souldiers, *kiss the Son*, not onely as a King and Saviour to your souls, but as King of Nations, lest hee bee angry, and yee perish from the way, for if his wrath bee kindled, and that but a little, onely blessed are they that trust in him.

And if you desire thus to see him, do it by acknowledging him as your Law-giver, by your receiving and magnifying that Law, hee hath said, hee will magnifie and make honourable, and casting off the Laws of the Heathen, that serve for little else, but to lead into labyrinths; yea, Seek the Lord, and wait on him for light and wisdom, and consult his Word, and see if it bee not able thorowly to furnish to every good work, beyond what any Laws of men can do; yea, this were the way to lay such a Magna Charta, as would stand more sure against any alterations, than any you can lay, both as to our rights, as men and Christians, which is the great thing in contest, and would have a blessed instructing effect upon the administrators, as in *Johna* 1. 8. As also upon them to whom they do administer, teaching them the knowledge and fear of the Lord, which is so much wanting in these Nations at present; when every mans particular interest should lead him to consult the Law of the Lord, in which his great interest is so much made known, and by beholding the Righteousness of that Law should fall in love with it, and into a more frequent delightful meditation upon it, which being blessed by the Lord, might bee instrumental to turn water into wine, to the converting of many poor souls that might begin at first, but with their own interest, besides the civilizing effects, as to manners amongst men, this Law of the Lord hath a blessed tendency to beget, beyond any other Law whatsoever.

But for you or others, that shall go after any other, besides, or short of him, or his righteous Laws, truly your sorrows will bee multiplied; and you will lie down in them at the last; and though you may think you have strengthened your selves in the unitedness of your Army under such a con-

durst, yea much more *strengthened* your arm of flesh, by your new-raised *Militia*, or what else you may imagine, remember that the *wrath of God is revealed from Heaven against all unrighteousness of men, who hold the truth in unrighteousness*; And you have none of these *coverings large enough* to keep that from *falling heavy* upon you, to the sudden dissolving of every *Covenant with death and Hell*, and overflowing every *hiding-place* made up but of the *refuge of lies*, how like to truth soever they may bee.

These things being of some weight upon my heart, I durst not but speak to you, though I had arguments enough from a sense of my own unworthiness upon all accounts to have silenced mee, as well as my weakness for such an undertaking, in a service in its own nature usually unacceptable, and much more may bee so with you for my sake; but I have in this matter consulted *duty to the Lord*, who I have indeavoured to eye in it; and secondly, to *your souls*, that I would fain see *recovered* out of such *destroying paths*. I hope you will pass by weakness herein, and accept my intention, which hath been to serve you the most effectually I could. I have not troubled you oft in this kind, and for ought I know, it may bee the last service of this nature I may ever discharge to you as an *Army*, which if it bee of any use, I shall rejoyce, if otherwise, my soul I hope shall mourn on your behalfs (if it may bee to prevent that misery coming on you) and all of us with you, but that I trust the Lord who knows how to deliver, when all other means fails, will bee a *little Sanctuary* to all that in sincerity commit themselves to him; desiring to hate every false way, for hee hath said it, that is able to perform it; *Upon all the glory there shall bee a defence, and when the Enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him*; Which I beleieve hee will yet do for his poor remnant, for his holy Namesake, and so do it as to astonish and confound enemies of all sorts, greatly discover and shame false-hearted friends, take his people off from *Idols*, yea every *pleasant picture*, and cause them to sing to himself alone, as the God of their salvations; who remembers them in their low estate, because his mercy endures for ever.

F I N I S.

